

## University Missourian

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## UNIVERSITY CALENDAR

- Mar. 26. Lecture at 8 p.m. by Prof. C. G. Hopkins, University of Illinois on "Theories and Facts Concerning Soil Fertility."  
Apr. 1. Does American Law Embodys the Spirit of Jesus. Dr. W. W. Elwang.  
Apr. 8. The Position of the Educator in the Promotion of Social Uplift. Dr. A. Ross Hill.  
Apr. 15. The Political Outlook in Russia. Dr. Isidor Loeb.  
Apr. 22. The Church Outlook in Russia. Rev. M. A. Hart.  
Apr. 29. How far do the Teachings of Socrates, Confucius, Buddha and Mohammed Agree with the Sermon on the Mount. Dr. W. J. Lhamon.

## WHAT IS CULTURE?

These are days of publicity. Exposures of civic unrighteousness come fast. Scandals are thrown to the winds. The petty bargains of politicians are brought to light. And it all goes on so consistently that we begin to wonder if civilization is not a failure, and culture, merely, the whitewashing of the sepulchers of innate goodness.

Matthew Arnold said: "Culture is a knowledge of the best that has been done in the world." But that outcome of this great ethnic struggle is not culture. It is education. Culture for dominance and survival. The great has nothing to do with essential good, heat and sweat of it is yet to come, mess or badness of character. Culture. Whenever the Anglo-Saxon has tared forth into new lands, his supremacy in mind and in conduct. It brings out the his chosen field, whatever that may be, "fine points" of good manners. It has been manfully upheld. India was never harmful. Indeed, it is so fruitless never contemplated as a centre for setting good that there is always the danger of badness. In Angle-Saxon law, order of one's looking upon the details with and civilization has provided. In which it is concerned as the essentials train, where Nature has offered indices of good conduct. When this occurs, when the incidents of culture become an Anglo-Saxon line is apparently assured of end in themselves, their further cultural physical ascendancy. But the great decision is not culture but snobbery. It may be Canada greater than one can't help to learn how to go through its with an elaborate reception of a nine-course dinner. The next to impossible same physical danger which confronts thing is to do it and still see that the us in the United States actual physical submersion of the English stock by is why we read in stories and hear in a flood of continental European peoples, gossip about the woman who used the And yet, after all, is the word "danger" wrong spoon in her coffee, or that "there well considered for use in this connection wasn't so much as the dropping of a tiny? What are the English people at play out of place in the whole thing?" After all, but a highly evolved product of What if the best man had fallen down the steps and broken his little finger? That wouldn't have invalidated the ceremony.

Culture conforms to the dictates of social convention, but never does so blindly, ing vision of him in whose honor this Every act that is an evidence of culture takes an impress from the personality of the donor. As this is true of an individual, so it is of a people also. Sometimes the fear takes possession of us that existing institutions are not everlasting. The older generation always deplores the passing of old customs, white face, may, I will go even farther, But political institutions, social customs, religious practices all must go. Is there one who thinks clearly who or dogma, but on the faith of scientific probability. It is only in their degree of physical and mental evolution that the races of men are different. You have your "white man's burden" to bear in India; we have ours to bear with the American Negro and the Filipinos, but not positively bad. At the worst, it is an even greater responsibility with us only negatively good. It is a variegated and with your Canadian fellow citizens copy of the best things that are in it, that of the "Anglo-Saxon's burden" life. The trouble is that with so to nourish, uplift and inspire all the participants it is too often only a these immigrant peoples of Europe that copy. It is the play of boys "keeping in due course of time, even if the phys- stop" or of little girls who "pretend lead stock be inundated by the engulfing like" they are keeping house, only with flood, the torch of Anglo-Saxon civilization and ideals, borne by our fathers from England to America, shall yet becomes fictitious, and the sin of reality is better than the virtue of fiction.

It is truly said that culture cannot be taught. It is a will-of-the-wisp. "You seize the dower, its bloom is shed." The country youth gets over his awkwardness only with many blunders and much mortification, and his only consolation is that it is better to be green than blue. Be cultured if you can, but remember that it does not show culture to stay at home for the lack of evening dress or of a new Easter hat.

## Everybody Happy.

The man who would rather be right than be President generally has his preference gratified.—Philadelphia Record.

## VIEWPOINTS

## THE WOMAN OUT OF A JOB

The University Missourian invites contributions, not to exceed 200 words, on matters of University interest. The name of the writer should accompany such letter, but will not be printed unless desired. The University Missourian does not express approval nor disapproval of these communications by printing them.

## Quitters.

To the Editor of the University Missourian: At assembly yesterday there were the usual number of quitters. This seems to have become a fad of late. When a speaker has his audience in hand and is doing his best to drive home a truth, these busy-bodies begin to fidget. They gather up their books, crawl over everyone in their row, drag their feet on the tiles, and let the outside door go shut with a bang. It becomes contagious and up pops another who remembers an engagement to smoke on the front steps or to stroll the campus.

It is time these were stopped. In the long ago there was a university rule which required every student to be in his seat at chapel or have an absence marked against him. We have outgrown this, and today, the university gives this hour when no classes meet, provides a speaker, and leaves the student to make his choice as to how the hour is spent. But with all our growing, shall we outgrow the old time spirit of courtesy to speaker and to audience? A university student should be unwilling to advertise his indifference to a subject such as was discussed this morning.

The first remedy lies with the quitters themselves, either to stay away entirely or to quit their quitting. The second remedy rests with the anti-quitters who can drown in such a practice until it becomes unpopular enough to be discontinued. As it now exists it is an abuse of the students' inalienable right to make a fool of himself.

S.

## ANGLO-SAXON CIVILIZATION

From the Huxley Memorial Lecture for 1908, by William Z. Ripley, Ph.D., Professor of Economics in Harvard University.)

At the outset, confession was made that it was too early as yet to draw knowledge of the best that has been done and done in the world. But that outcome of this great ethnic struggle is not culture. It is education. Culture for dominance and survival. The great has nothing to do with essential good, heat and sweat of it is yet to come, mess or badness of character. Culture. Whenever the Anglo-Saxon has tared forth into new lands, his supremacy in mind and in conduct. It brings out the his chosen field, whatever that may be, "fine points" of good manners. It has been manfully upheld. India was never harmful. Indeed, it is so fruitless never contemplated as a centre for setting good that there is always the danger of badness. In Angle-Saxon law, order of one's looking upon the details with and civilization has provided. In which it is concerned as the essentials train, where Nature has offered indices of good conduct. When this occurs, when the incidents of culture become an Anglo-Saxon line is apparently assured of end in themselves, their further cultural physical ascendancy. But the great decision is not culture but snobbery. It may be Canada greater than one can't help to learn how to go through its with an elaborate reception of a nine-course dinner. The next to impossible same physical danger which confronts thing is to do it and still see that the us in the United States actual physical submersion of the English stock by is why we read in stories and hear in a flood of continental European peoples, gossip about the woman who used the And yet, after all, is the word "danger" wrong spoon in her coffee, or that "there well considered for use in this connection wasn't so much as the dropping of a tiny? What are the English people at play out of place in the whole thing?" After all, but a highly evolved product of What if the best man had fallen down the steps and broken his little finger? That wouldn't have invalidated the ceremony.

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## Rank Outsider.

The fashionable wedding presented a festive scene. Beautiful girls in gorgous gowns were everywhere. The bride stood proudly beneath a canopy of choice exotics beaming in her looks.

"Isn't she just too sweet," gurgled an elderly matron. "But who do you suppose is the man who is always at her side?"

"I'm sure I can't imagine," replied another matron. Then, as a brilliant idea struck her, she remarked: "Oh, I guess it's only the bridegroom!"—Philadelphia Ledger.

## COLLEGE GIRLS AS "CUT-UPS"

The faculty of Barnard College frowns on dramatics because they seem to have a bad effect on scholarship, and because there are too many shows given by the girls. Recently the class of 1912 gave an entertainment in Brinckerhoff theater which was called "Nottasho." Barnard spelling for "Not a Show." Most of those who saw it said the name "Nottasho" was right, because the affair was exactly like all Barnard plays.

The performance began with an announcement by a girl in a military costume, on the front of which there was a large sign, "Nottaland." Nobody cared what she said, because the greater part of the audience, limited to women, was busy losing its heart to the brass buttons on the uniform. The curtains then were drawn back, and there are cries of "Back to your home."

"The Dance of the Classes" began.

First came eight little girls with "Billy Possums."

These were supposed to be the freshmen. Then eight more girls, some in pinocchio and sunbonnets, others in overalls and straw hats, did a song and dance as sophomores.

At the same time the pulpit and public

are severe in their strictures of the

bridge playing woman, the overluxurious

and immodestly dressed woman, and

ask what the world is coming to with

the increasing number of divorcees. Are

not these faults all, more or less, the

result of the woman out of a job?

And is not the unrest among women,

the work of the club woman, the woman

who is trying to enter political life,

the woman suffragist and anti-suffragist,

too, all a natural and healthy effort

to regain equilibrium? Is it not

a normal and healthy appetite for work?

"Rock the cradle," says the censor of

women. Even that is denied the woman

of today. The cradle has departed with

other old-time furniture. One must not

rock the cradle baby's poor little brain

or disturb its even more important little

stomach. The modern mother may not

even "cuddle" her baby. The little creature

is put to bed to go to sleep by itself.

A trained nurse cares for the child

during its first years, and at an

early age it goes to the kindergarten.

The woman in the busiest period of her

life has nothing to do in comparison with

the woman of a few years back.

The mother working tenderly on the

first garments of her little one and the

young girl putting happy thoughts into

the stitches of her wedding garments are

idols of the past. Layettes and trans-

soms may be bought ready made, prettier,

daintier and more satisfactory than

they can be made at home.

It is a matter of common record that

much of the work formerly done in the

home can now be done outside on a

large scale and at lower cost. The in-

crease of wealth makes it possible for

the woman to hire any work that may

be left for her to do. If she has the

money it is the best kind of philan-

thropy to give work to other women

who need it. The simplest forms of

household and personal duties are done

for the women of today. She has some

one come in to darn the family stock-

ings and run the ribbons in her own

fingertips.

The cry of "Women, go back to your

homes," that is raised when women

attempt any serious pursuit outside

becomes ludicrous to any one who has

attempted to find the woman who has

nothing to do—and this does not refer

particularly to society women at home

in a city like New York. A man may

be found at certain hours at his place

of business, the workingwoman is at a

certain place at a certain time, but the

woman of the leisure class are any

where but at home. It may be possible

to find them at breakfast, possibly at

dinner, or dressing for dinner. Luncheon

is a movable feast to be taken any-

where.

With the increased cost of living and

the trouble with servants, the home it-

self has changed and narrowed, making

it a less attractive place in which to

stay and again cutting down the possi-

bility of home work. The woman of to-

day who lives in an apartment with her

husband, in "two rooms and bath," may

be admitted on faith, not on the faith

of dogma, but on the faith of scientific

probability. It is only in their degree

of physical and mental evolution that

the races of men are different. You

## COLLEGE GIRLS AS "CUT-UPS"

## HOW THE BLIND READ TODAY